Church Life

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THE PASTOR'S MESSAGE.

First in the thought of all of us at this time is the event of April 4, so of this first I shall speak. A new Great Day adorns our history. The seemingly impossible has been accomplished. And we are to "put in order the Lord's house."

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It was an excellent idea to change the program for last Wednesday evening and make our midweek service an occasion for special praise and thanksgiving to God. The marks of His leadership are apparent. Without His aid and the guidance of His Spirit how lamentably futile all our efforts would have been.

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Each step was taken carefully. The trustees of the church discussed the whole question in prolonged sessions. They declared that it was necessary to put a new roof on the building, to reconstruct the electric light apparatus and rewire the entire edifice, in accordance with the demands of the insurance companies; to install a new heating system; and to paint and decorate auditorium, parlors, lecture and Sunday-school rooms. It was thought wise also to provide, according to custom, for the current expense account, so that no deficit would face us at the close of the year. These various items reached the startling total of $12,000.

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The trustees called the officers of the church and its organizations into conference on the question. This brought a crisis. The sixty people who gathered at the banquet-tables, in answer to this invitation, faced a dark and stormy night in order to be present. It was decided to recommend to the church the raising of the amount indicated. The church on the following Sunday by a unanimous vote ratified the recommendation. A vote is one thing; $12,000 is quite a different thing. Then came the real crisis.

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The first Sunday in April was raw, chilly and unpleasant. An average congregation was present in the morning. The matter was set before the people, without noise or oratory. The people faced the situation in wise and earnest First Church fashion. It is a good fashion. Someone said in the praise meeting that some strange impelling force seemed to be present. It was surely the power of the Holy Spirit. The pledge-cards came by ones and twos, by dozens and scores, to the pastor's desk. So $8,785 was pledged, and all were richer for the sacrifice. Certainly no one felt poorer as he left the church that morning.

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The next day I received a check for $30 and another subscription for $10 in the mail. The "True Blue" Society of Juniors pledged $10. The three young men baptized last Sunday gave $10 for their class. In all about $400 additional has been raised, bringing the total to more than $9,000.

The Finance Committee is now arranging to raise immediately the remaining $3,000. Many of our people have not yet given. Just a little "heavy lifting" here and there will easily bring the balance. How the Lord does help those who help themselves. Truly this whole movement is "The Lord's doing, and it is marvelous in our eyes."

Your pastor,

Austen K. de Blois.

THE GROUND OF THE CHRISTIAN TRIUMPH.

(The following sermon was preached by Rev. Jeremiah Porter, pastor of the First Presbyterian Church, Chicago, at the funeral of Rev. Allen B. Freeman, pastor of the First Baptist Church, Chicago, on Dec. 21, 1834.)

Thess. 4:14.—For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

The doctrine of the resurrection of the body seems to have been shrouded in much obscurity to the minds of the Jewish nation generally, until the coming of Christ, who more clearly revealed life and immortality. The saints did not doubt but that they should be happy forever after death; the promise of God, made in the infancy of the world, that the seed of the woman should bruise the serpent's head, and the early translation of Enoch, who walked with God, and was not found on earth because God had translated him, were evidences to all who understood the scriptures, that the happiness of those who pleased God had only begun on earth.

But it seems not to have been clearly perceived that the bodies of the saints would be partakers with their souls of the eternal joys of heaven. But though the revelation of the promised seed and the promised inheritance of the just, was then but as the first rays of the dawning day, Job was comforted by it; and, in the midst of his most bitter afflictions, triumphantly exclaimed, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin

worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." David had a similar confidence that the Lord would wake his sleeping ashes, and that as Christ should break the bands of death, so he would triumph over the king of terrors. Speaking with prophetic spirit of the resurrection of Jesus, he confidently declares, "My flesh shall rest in hope: for Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption."

But though some ancient saints had such pleasing views of the resurrection of the body, and its connection with the soul in eternal glory, much darkness veiled the minds of most, until the exceeding riches of the grace of God was "made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

By his resurrection on the third day, he both declared himself the "Son of God with power," and that they who are "planted together in the likeness of his death, shall be also in the likeness of his resurrection."

Yet, even after this, the vail remained over the hearts of many; and the saints themselves seemed disappointed when they saw their brethren tasting death and turning to corruption. They seem not to have understood this assertion of Jesus, "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Death then seemed to them the blasting of their hopes, and they were almost ready to say that Christ is dead in vain. They had applied his promises concerning the soul, in some sense, to the body, and therefore began to despond when the flesh became the prey of worms. They did no understand that flesh and blood could not inherit the kingdom of God; that this corruptible must put on incorruption, and this mortal must put on immortality; that the natural body must put sown, before it could be raised a spiritual body.

It was to enlighten such as were in doubt on this subject, so full of interest to those who expected to reign with Jesus, that the Apostle wrote so explicitly on the resurrection of the body. It was to convince them that their sorrows and fears concerning departed brethren were groundless, and to persuade them to rejoice, even for the dead, that he addressed to them the words of the text and context, which are these:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The writer appeals to a well known and most fully authenticated fact, as the ground of the assurance that the dreaded sleep of death will be broken, and that the bodies of the dead in Christ should henceforth "ever be with the Lord." The fact was, that Jesus died and rose again. All Christians believed this fact. It was the corner-stone of their hopes. His death was as fully attested as any event in history. Pilate ordered him to be crucified. The soldiers knew that they obeyed his orders. They knew that they drove the nails. They could not have been deceived. The multitude that passed by wagging their heads, knew that he died. They who cried, "He saved others, himself he cannot save," knew it. They who examined him, and would not break his legs because he was dead already, knew it. The centurion, and they that were with him watching Jesus, when they saw the earthquake and the things which were done, and in their fears cried, saying, "Truly this was the Son of God," knew that he died. They who saw the sun dark at noonday; who saw the temple vail torn without human hands; who witnessed the rending rocks and the opening graves; they who conversed in Jerusalem with such as had been suddenly called up from their sleep of death, knew that the death of Jesus was the cause of these wonders in heaven and on earth. Pilate knew it, when he gave the body to Joseph of Arimathea. The chief priests and Pharisees knew it, when, professing to fear that his disciples would steal him away at night, "they went and made the sepulchre sure, sealing the stone and setting a watch." These witnesses are surely sufficient to establish the fact that Jesus died. Yet we have, beside it, the testimony of all his disciples.

Will one believe that Julius Caesar was killed in the Senate house, and yet doubt that Jesus Christ died on Calvary? The latter fact is more fully substantiated. But the ground of the Christian's hope is not merely that Christ died; if he rose not again, then is your faith vain, and our preaching also vain.

But the evidence of his resurrection is as full as of his death.

To some of his beloved disciples he appeared immediately after his conquest of the tomb. To a band of brethren, he was made known in the breaking of bread. To dispel the doubts of the unbelieving Thomas, he appeared, as the disciples were assembled on the first day of the week, in their midst, and said to him, "Reach hither thy finger and behold my hand, and reach hither thy hand and thrust it into my side: and be not faithless, but believing." And Thomas answered and said unto him, "My Lord and my God."

In confirmation of his rising on the third day, Paul adds this statement: "Afterwards he was seen of more than five hundred brethren at once; of whom the greater part remain unto this present: but some are fallen asleep." Here were nearly five hundred living witnesses of the resurrection of Christ about twenty years after that event occurred, any one of whom might then be appealed to concerning the fact, and all of whom had doubtless been speaking of it publicly during all those years. But besides these, we have the equally full testimony of his enemies: the very guard who were set to watch his tomb, hastened into the city in astonish-

ment to declare all that they had seen. The facts were communicated to the chief priests: they immediately assembled their elders, presented the case, and consulted what must be done. They could devise no way to hide the truth, but by bribing the guard. So "they gave large money to the soldiers, saying, Say ye, his disciples came by night and stole him away while we slept; and if this come to the governor's ears, we will persuade him and secure you."

But had the chief priests and elders and the governor believed this falsehood of the guard, instead of securing them, they would have at once inflicted most severe punishment. Such guilt will men incur, and such folly will they plan, to conceal the truth!

These facts, the death and the ascension of Jesus, both so fully confirmed by enemies and friends of his cause, were the basis of the Christian's hopes of immortality. All who embraced Christ received these, on the most substantial evidence, as eternal truth. The Apostle's argument in the text, then, is this: As certain as those undoubted truths, that Jesus died and rose again, so certainly will God bring with him them "which sleep in Jesus." As Christ has arisen, so shall they arise. If we believe the former, we have the same grounds for receiving the latter.

Here is the firm foundation of the Christian. Christ has arisen, confirming thus all that had been written concerning him in Moses, and in the Prophets, and in the Psalms; giving the most clear evidence that he is the Messiah: therefore, all who fall asleep in him, may do it with the full assurance that they shall rise and reign with him.

The language in which the death of the Christian is here described is peculiarly beautiful. It is a sleep. It is the image of death; but it is not death. "He is not dead," said Christ of one whom he loved, "but sleepeth." So the Apostle, in the verse preceding the text, "I would not have you ignorant, brethren, concerning them which are asleep." Stephen, when stoned to death by his enemies, "called upon God, saying, Lord Jesus receive my spirit:" and when he had prayed for his murderers, "he fell asleep." This shows us how we are to understand the glorious assurance, that "our Saviour Jesus Christ hath abolished death." He has done it by robbing it of its sting; by conquering it. It is no longer the king of terrors. Jesus has spoiled its power. Now when his children leave this world, they only fall asleep; and this too, in circumstances of thrilling pleasure. Sleep to the weary is sweet everywhere. One may find rest in sleep though tossed on the foaming wave. One may repose under the damp air of night, and on the rough mountain's brow, or in the beast-haunted wilderness. But this sleep cannot be compared with his, whose powers, exhausted by fatigue, are restored by rest in the warm paternal mansion, and in the arms of faithful love.

The Christian not only sleeps, but he "sleeps in Jesus." This is what makes his repose so enviable, so extatic.

The infant sleeps no where so peacefully as on its mother's breast, in the arms of fond affection.

"Clasp'd in my heavenly Father's arms,
I would forget my breath,
And lose my life amidst the charms
Of so sublime a death."

Stephen thus slept in Jesus, when he commended his spirit to the Lord. That rest was bliss. How much to be coveted his death, though amidst the stones of the cruel mob! And how much to be dreaded the death of the rich sinner, who seeks his comfort only from the kind attention of sympathizing friends; from his tapestry of purple and gold, and his bed of down.

"Let me die the death of the righteous, and let my last end be like his."

"They sleep in Jesus and are bless'd:
How sweet their slumbers are!
From sufferings and from sin releas'd,
And freed from every snare.
Far from this world of toil and strife,
They're present with the Lord;
The labors of their mortal life
End in a large reward."

The expressive and beautiful language of "them that sleep in Jesus," is figurative, used to convey this sentiment:

"Them that died in faith;" they whose confidence in the Saviour gave them the victory over their last enemy.

It is, then, only such as we have believed in and obeyed Christ, who may expect to find death a friend that shall lay them down in the arms of their Lord, to rest till God shall come to unite the revived body with the glorified spirit. But they who have thus believed Christ, should triumph at the approach of dissolution. For as certainly as Christ died and rose again, "even so them also which sleep in Jesus will God bring with him." And Jesus as certainly died and rose again, as there is a sun in the heavens, or a God on the throne of the universe. Here then is the anchor for the Christian, in view of death, sure and steadfast, that shall never fail while God endures. In the exulting language of David he may confidently say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me." And, in the still more triumphant expression of Paul, exclaim, "Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ."

The text was intended to give consolation to survivors, as well as to sustain the dying. The Apostle would by it dispel the fears of those who mourned for brethren who had died in the Lord. He would not have them sorrow as those who have no hope. So he presents before them the blessed grounds of hope and comfort.

They are not dead and insensible; but asleep. Their bodies, after the fatigues of life's rough pilgrimage, are resting quietly for a season. Their spirits have been unclothed, that they, freed from this tabernacle in which they have groaned, being burdened, may be clothed upon, that mortality may be swallowed up of life. But though unclothed for a season, the spirit that has suffered and rejoiced with the body shall again be united to it, and then shall for-

ever be with the Lord. This was a further reason presented by Paul why survivors should be comforted in the death of beloved friends who sleep in Jesus.

To break their sleep in the grave, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

Thus awakened from their peaceful slumbers, whether buried in tombs hewn out of rock, or in the soft yielding earth, or amidst the desolations of earthquakes and volcanoes, or in caverns of darkness beneath the hoary ocean, or if, left to bleach beneath a burning sun, the bones have crumbled to ashes and been scattered to the wind, they shall arise to meet their Lord in the air. And to complete their bliss, "so shall they ever be with the Lord."

We rejoice with a friend when he has accomplished a perilous undertaking and secured the end of his toils. Then we have reason for peculiar satisfaction, when any of our dear faithful friends are "absent from the body and present with the Lord." For now their toils on earth are ended; the tongues of the wicked and the kisses of an enemy can injure them no more; the teaching of those in whom they confided can send no pang to quiet their breasts; their efforts for God's glory on earth are finished; but they are employed in more glorious service now. They pleased God, therefore he hath taken them. And who would call back a brother from the bliss of heaven? Soon they that are Christ's shall meet those who have gone before them. Selfishness, then, need not call them back; for the separation will be short. The ascended might adopt the language of Jesus, saying, "If ye love me, ye would rejoice, because I said I go unto the Father."

These thoughts have been advanced, at this time, to present the sources of consolation for us who are allowed to shed some natural tears over the memory—the precious memory—of one who "sleeps in Jesus." In the midst of the darkness of this providence which has deprived a church of its beloved pastor, who had laid a broad foundation for future usefulness; which has so suddenly removed a strong laborer from the field now ripening for the harvest; which has taken a much esteemed brother from his clerical associates, making them feel that a standard bearer hath fainted; which has cut the most tender string that ever bound husband to his wife, and left a bereaved widow in a land of strangers; and which has stopped the voice that has so faithfully warned sinners to flee from the wrath to come: In the midst of all this darkness, we may and should all look through our tears and rejoice. We may hear him saying, in the language of Jesus, "Weep not for me; but weep for yourselves and your children."

We may then weep; but not for him. We may weep for the impenitent who have not hearkened to his instructions, and who will find his words rising to their eternal confusion at last, if they will not repent. We may weep for Zion, from whose walls a zealous and beloved watchman has been so mysteriously removed. We may weep that this town is deprived of the prayers of one who would willingly have plucked out his own eyes, if thus he could have saved it from the desolations of sin. We may sympathize with her who says: "Lover and friend hast thou put far from me, and mine acquaintance into darkness;" but we should rather rejoice with her than weep, since he whom she most loved now "sleeps in Jesus," and her "Maker is her husband, the Lord of Hosts is his name."

The separation will be short. They will soon be in heaven together, like the angels of God, though there they neither marry nor are given in marriage.

While therefore we cannot mourn for our deceased friend as those without hope, let us look at his brief history, and learn from it "so to number our days that we may apply our hearts unto wisdom."

Elder Allen B. Freeman, your late revered pastor, was born at Truxton, Courtland County, New York, December 10, 1807. With his father, the pastor of the Baptist church in that town, he passed his youth. When about twelve years of age, he was left with his brothers and sisters (in all eight), by his parents, who then went as missionaries to Ohio. When separated from him, they felt deeply for his spiritual interests and made him a subject of special prayer; and the Lord heard and answered their united petitions. Soon they were rejoiced to hear that he gave evidence of conversion to God, and that at the tender age of twelve years he had publicly professed his faith in Jesus Christ. At the age of nineteen, after a preparatory course, he entered the Seminary at Hamilton, New York, to qualify himself for the blessed work of the gospel ministry. There, while associated with a band of brethren who are now laboring, four amidst the idolatry of Burmah, and others among the needy of our land, he was distinguished for industry in study, for benevolent activity, for discriminate zeal, and for glowing piety. He remained in connection with the Seminary about six years. His great desire seemed to be to do good, as he had opportunity, and to fit himself for extensive usefulness. For this purpose he was laborious in study, while he preached, when invited, to the neighboring churches. The feelings of his heart at the time, may be learned from brief extracts from his private journal.

In September, 1831, when inquiring what portion of the wide field he should occupy, he penned the following petition: "As for myself, Lord, what wilt thou have me to do? Give me a willingness to labor in the humblest, or most inconspicuous place, if that is thy will. O Lord, take me and wear me out in thy service where thou shalt please, but grant me, O grant me thy Holy Spirit, without which all efforts are in vain." His mind seems then to have been turned to the Valley of the West, and for this field he strove to prepare himself by vigorous mental and spiritual discipline: Of this the following extract is proof. 29th. "Arose at 4, for a time of prayer; O that I might, when days and years have elapsed, continue till death to pray more and more and live nearer God."

November 3. He closed a petition for more holiness with these words: "Dear Redeemer, make me yet what thou wouldst have me be, more like thyself."

June 22, 1832, he thus expressed his wish: "Suffer me never to have any other supreme object before me than thy glory."

The day previous he had penned this pleasing experience: "Thus far this week I have felt, I think, the presence of the Comforter: had some new views of heaven and its glories, so as to exclaim with emphasis, "Blessed are the dead that die in the Lord." Though favored at times with these seasons of delighted assurance, he had also periods when he felt in darkness. July 11, following, he expressed this:

"In the afternoon, met the brethren for prayer in the Chapel; a searching and humbling time; but I fear my soul was not much benefited. Oh, how hard and insensible is my heart! Lord humble me, bubdue me and make me entirely obedient to thy will. Suffer me not to run so into levity, pride, vanity, neglect of prayer, forsaking God, and dishonoring thy cause. May this day long be remembered, and help me to reform, and be an honest, ardent, and faithful disciple."

After this standard he seemed to be reaching continually, to the day of his decease.

December 6, of the same year, he has this just sentiment on the spirit in which we should investigate the word of God: "My mind has been very much interested today in examining the great doctrine of atonement, the glorious plan of salvation. How important that in searching the Bible for its truth, we do it in a praying spirit; be free from every prepossession; come to the instructions of the Bible ignorant, but thirsting for knowledge, true knowledge, which is eternal life."

December 10, 1832, his birthday, just two years before he was prostrated on his bed of death, he thus impressively expressed his feelings on the importance of living wholly for God: "This day is the 25th anniversary of the day of my birth. What occasion for solemn reflection! How rapidly and almost imperceptibly these twenty-five years have glided away! O that they had been spent in the employment of the Prince of Peace. But how many of the days I have already numbered have been spent in folly and sin; how many in idleness, and worse than idleness; how many in working the ruin of my own soul, and of the souls of others; and how few, yes, emphatically how few, in doing any good. But they are gone. It remains that I spend my future years, be they few or many; more to the great purposes of existence.

"I have fears lest I fall into sin and dishonor God's cause. May it never be. Never let me, O Saviour! outlive my usefulness. But by thy power do thou uphold me, and guide me all the days of my life: and deny me not the enviable privilege of teaching sinners thy ways, and witnessing their conversion to God."

Such are the sentiments that pervade his diary, while he was looking out from the sacred retreat of the Seminary upon the field of labor which he was so anxious to enter. Extracts need not be multiplied. While thus thirsting for holiness, and panting for his place in the world, he did not fail to do good, as he had opportunity, by preaching to the destitute, and warning sinners to flee from the wrath to come, while yet preparing for his more public labors. Many of the towns surrounding the place of the Seminary will remember long his affectionate instructions. In Georgetown he seems to have preached regularly during two or three years, while still a student. There he gathered a little band, that increased from a few to about forty, who professed faith in Christ. In bidding adieu to that people, so endeared to him, he preached from II. Cor. 13:11.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Blessed advice, blessed assurance. The same doubtless he would have addressed to his beloved church here, three weeks since, had he known that would be the last Sabbath he should come to you with the message of God.

Immediately after this, in June, 1833, he was ordained to preach the glorious gospel of the blessed God. Then, connected with the companion who has shared his labors and his joys in this pleasant field, he bade farewell with tears to his beloved class-mates, expecting to meet them no more till called to higher labors and joys in heaven.

Speaking of his preaching, and intercourse with friends and strangers while on his journey to this place, to which he was directed by the Baptist Home Mission Society, he writes thus: "Some very interesting seasons; but too much company for an increase of spirituality, too little praying for holy living. O, when may I have the privilege of a seclusion from the world, to commune with God, and my own heart." With such a spirit he pursued his journey; paid a farewell visit to his venerable father in Ohio; parted with his brothers, two of whom are also ministers of the gospel, and reached Chicago, August 16, 1833. The last sentence which he penned before embarking to cross the lake is this: "Saviour of sinners, send us not over except thou go with us. O make us useful, very useful in the place whither we are bound."

And after returning thanks for his safe arrival here, his first petition that remains on record was: "Still our prayer is unto thee, our Father, for thy blessing upon our future labors among this people. O cause our coming to be the means of the salvation of many ready to perish."

Ye who knew best how much he loved and how deeply he felt while ministering with you, will testify that the language of Paul in the second chapter of I. Thess. is applicable to him: "For yourselves also know our entrance in unto you, that it was not in vain: * * * We were bold in our God to speak unto you the gospel of God: * * *. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us."

Elder Freeman is supposed to be the first Baptist minister that ever came to this county. His first object was to look up the professing Christians of that denomination. He found some wherever he went, that welcomed his arrival most cordially. The 19th of the following October, he constituted the Chicago Baptist Church, of about eighteen members. The same month he organized another church forty miles from town, of twelve members. Between these churches he divided his labors during the autumn and winter, till a brother was sent to take charge of the latter. The church in town has had connected with it about forty communicants. It enjoyed a pleasing season of revival during the past spring, when four were added to it by baptism. Three other churches have been since constituted by himself, in connection with three

of his brethren, who are now reaping the fruits of the labors of their departed brother.

Of his prudence and faithfulness as a pastor; of his meek and prayerful spirit; of his untiring diligence, in season and out of season; of his tenderness to the wounded spirit; of his kindness to the sick and dying; of his expanded benevolence, I need not speak to you, who have seen his daily walk for the sixteen months that he spent with this people.

Of the deep wound which his beloved church has received; of the universal esteem in which he was held by the inhabitants of this place; of the sympathy which all feel for those who were most nearly touched, I need not speak. The general sensation that has thrilled the place; the weeping audience present; and the suppressed sighs of all we meet, show that these things are all known and felt.

The facts presented speak louder than studied eulogy. I therefore return to the last scene of his life.

On the last Sabbath of November, he preached to his people here in usual health. During the week he rode into the country fifty miles, and aided in constituting the fifth church of the Baptist Denomination in this region. While gone he had much spiritual enjoyment, and left a deep impression, by his earnest appeals to the consciences of his hearers. He reached home Saturday, exhausted with toils, his horse having died by the way, and he being thus obliged to finish his journey on foot. Beside his fatigue, he was consuming with a raging fever. The next day he would have preached, but his physicians forbade it.

On Monday, after I had prayed with him, he said: "I thank you, Brother P.; I feel spiritually refreshed; if it is the Lord's will to take me now, I am satisfied; yet I should be pleased to recover that I may 'warn every man night and day with tears.' I feel that I could do more in a little time now, than I have done in months." For a few days, hope and fear with regard to his recovery prevailed alternately in the minds of his sympathizing friends; but his physicians soon felt that his disease was beyond the control of medicine. In all changes he manifested the same delightful resignation to the Divine will. He wished his physicians to tell him candidly if they supposed he would die. When told, he calmly made all his arrangements for death; committed his dear wife, as Jesus did his mother, to the care of a Christian brother, affectionately warned the impenitent, and strove to comfort his weeping friends. He spoke of seasons of delightful communion with God on his death bed, and views of the joys of heaven which his tongue could not describe. His strength failed so rapidly, on Sabbath the 14th inst., the day on which he seemed in spirit to have been caught up into heaven, where he heard unspeakable things, that he could not give the parting counsel to his church which he wished. As the lethargy of death was stealing on him, he asked if the physicians could not arouse him by a shock of his system, so that once more he might speak of the glories he had seen, before he died. He revived to consciousness for a few hours during the night of the Sabbath; answered the kind questions of his weeping partner with equal kindness; assured us, who watched the last flickering of the lamp of life, that Jesus was with him through the valley; a delightful smile rested on his features as he expired, at half past five, on the morning of the 15th, at the age of twenty-seven, which seemed to say, "Let me go, for the day breaketh." And we who had loved him so dearly, though it severed the tenderest cord of earthly affection, as we saw his glorious transit, could not say, "We will not let thee go:" For we felt that the day of eternal glory was breaking upon his soul, ravished with the heavenly vision; that the darkness had passed; that the shadows had fled away; and the true light was shining on his glorified features.

APRIL 4, 1909,
Was a Red-Letter Day in the First Baptist Church, Which is to be Repaired and Beautified.

The long needed and much discussed campaign for the re-decoration and repairing of our beautiful church edifice was successfully begun Sunday morning, April 4, under the able leadership of our pastor Rev. Dr. Austen K. deBlois.

It was a big undertaking. Some said such a work contemplated could not be accomplished now. Others, more courageous, believed the apparently impossible would come to pass, if our pastor, who knows no failure, but said the word. The officers and many other members of the church and congregation pledged their support. Dr. deBlois showed himself master of the situation.

He presented the needs of the church in such a forceful and effective manner, as he only can do, that his efforts were rewarded with a most generous response from the assembled congregation—nearly $9,000 of the $12,000 required being secured. The Ladies Aid Society pledged $3,500; the trustees, $1,600; the deacons, $1,600; the Sunday-school, $500; the Amoret Henson Guild, $100; the C. E. Society, $300; Raymond Chapel, $100.

Enthusiastic responses for this worthy object came from all ages of our membership—from the quarter of the smallest boy to the larger gifts of the life-time members.

The presence of our Master was everywhere felt in this one of the best and most impressive religious services I ever attended. No sensational methods were used to get the money.

All was quietly done. No one knew how much his neighbor gave. The amounts only were announced by the pastor as the pledges were passed up to him. The names of individual givers were withheld. All seemed anxious to give and to measure their gifts—as God had prospered them.

The $12,000 needed is for the following purposes:

Current expenses, 1909	$2000
Repairs to roofing, etc	850
Electric wiring	1700
One new boiler, etc	2900
Re-decorating church throughout	3400
Repairs to windows, etc	1200

At this writing with less than $3,000 remaining to be raised, the grand object for which our pastor and members of the old First Baptist Church are working, is sure to be speedily pushed to completion.

With a cheerful, freshly decorated interior we can come to worship in our Lord's House, feeling that we have not neglected His beautiful temple or allowed it to fall into ill-repair by selfish negligence. An adequate lighting system will not only reduce our monthly electric bill, but render safe from destruction our church whose present wiring system has been severely condemned by Insurance and City Inspectors.

All members of our church and congregation who have not yet subscribed toward this fund are earnestly requested to do their part at once, that the total amount required may be secured without delay. An Interested Member.

April 12, 1909.

SUNDAY SCHOOL TEACHERS' AND CHRISTIAN WORKERS' ASSOCIATION.

At the beginning of the current year this association was organized by the officers and teachers of the Sunday-school for the purpose of increasing the efficiency of the Sunday-school force.

The meetings are held regularly every Friday evening in the Church Parlors, and under the able leadership of superintendent Spinney have proved a valuable adjunct to the many activities of the church and Sunday-school. The meetings have been well attended and have been inspiring in their character.

The order is changed frequently so that the meetings do not become monotonous, a part of each meeting is given to prayer and praise, usually some teacher gives a ten minute talk on Pedagogy. Mrs. Thomas retires to the adjoining room for instruction to the primary teachers, and the superintendent or some one appointed for the purpose presents the lesson for the ensuing Sunday which is freely discussed.

Among the many choice things we have had has been a most interesting paper by Deacon Raymond on, "How to retain and increase the membership of the school," also on a recent evening, Dr. C. G. Lumley gave us a very practical lecture on temperance. Mrs. Lumley has on two occasions given us a most charming demonstration of how the lesson should be taught to the little tots, and Mrs. McCullough gave us a talk on how to teach the juniors. Mrs. Thomas has told us how to reach and impress the minds of the primary pupils and many others have given us interesting and profitable talks on various subjects.

All of the business of the Sunday-school is done at these meetings and it is greatly desired that every teacher should be present as often as possible.

By magnifying these meetings and using them to the best advantage, we shall be able to work together in a uniform and harmonious manner, and by thus uniting our prayers and our efforts, the meetings ought to be productive of greatly enhancing the efficiency and results of the Sunday-school work.

We are frequently told that the Sunday-school of the present will be the church of the future, let us then strive to prepare the material for this future church so that it may be productive of great usefulness in building up the cause of Christ and the saving of precious souls.

William Wigney, Sec.

MEN'S LEAGUE.

One hour and fifteen minutes as the actual time to take a trip to and through the Philippine Islands sounds positively ridiculous and would be so did we even attempt to claim we made the trip on water by boat and on land by rail, and yet we made this trip in the above stated time and pleasantly too with Doctor J. W. Goggin as our guide and mentor, but we took the trip via the stereopticon route.

Whilst waiting the start of the trip we were very pleasantly and satisfactorily entertained by our Mr. C. A. Havens who rendered some beautiful organ music, including a repetition of the Anvil Chorus from Trovatore, which was especially requested by reason of his unique rendition and the popularity he created for it on the evening of Mr. Brown's lecture. Also especially applauded was the Lemiramide Overture, always so welcome and popular. We were also glad to have with us Mrs. Bowman Lingle, wife of our Mr. Bowman Lingle, and who sang two or three selections for us and delighted everyone with the beauty of her voice, perfectness of her technique and rendition. Both proved to us that "Music hath charms" but on this occassion also that "Music hath additional charms."

Having been placed in a happy frame of mind, we were now ready to commence our voyage via the stereopticon route and the lecturer having been duly introduced we essayed forth on our voyage with free minds to receive the story of personal experience and impressions of one who had spent two years or so amid the floral beauty of Uncle Sam's garden, otnerwise known as the Philippine Islands. The beauty of a trip by the stereopticon route is its freedom from the bother of baggage and the entire absence of "that pesky baggage smasher."

We proceeded quickly across the Pacific and on the way passed the Ladronne Islands, upon which reposed or rather erupted a volcano known by the cognomen of Volcano des Jardes de Farralvan, which name is bad enough to make even a pile of rock protest by belching forth in eruptions. This view brought forth great applause, it being a night view and one of great beauty.

We then proceeded to Manila where the various views of promenades, governor's palace and other points of interest; from there proceeding inland through Silang, Benan, Indang and Niac as well as much outlying country.

He described to us the planting and harvesting of rice, the raising of coffee and tobacco and also described in word and picture the horticultural beauty of this wonderful country which presents a field for the enthusiastic botanist which is second to none. A botanist could search here for years and find wonders much of the time and still there would be wonders and puzzles left for years to come, the plant life of this country being seemingly inexhaustible in both its beauty and possibilities.

A very great many of the views were in colors, especially the ones showing horticultural views and it is said even these do not do full justice to the floral beauty depicted and described.

An amusing incident he told of a funeral cortege which one day passed the barracks and which cortege was headed by the usual Filipino

band. Just as they arrived opposite the barracks the band struck up "There'll Be a Hot Time in the Old Town Tonight," which to say the least was decidedly a novel procedure at funerals. As the native Filipino is a born musician and plays a great deal and almost entirely by ear, this may account for the incident of the unusual selection played at the funeral.

It was a very interesting lecture, made especially so by the fact that the lecturer had been on the ground himself and the personal experiences related were his own.

The fact that the views were all taken by himself was of additional interest and they were well colored and well selected.

In closing it is in the mind of the scribbler of this article to call attention to two of the colored views, toward the last, on account of their unusual beauty. One was a brook scene in Silang showing a bamboo bridge running between two high bluffs densely covered with tropical foliage through which appeared ever and anon open spaces between the green leaves, where the beautiful azure blue of the sky peeped through while below bubbled and gurgled the trickling brook, all in such a wonderful combination of aquatic and horticultural beauty as to cause one to pause with admiration and wonder at Nature's marvelous handiwork.

The other was a sunset scene in the Niac Valley, and was the last view of all, causing spontaneous and hearty applause by every one present. Surely here was represented a view of sky, valley and water, and foliage such as any enthusiastic artist could he indeed do it justice with his paints, would be well on the road to fame. In the near foreground was the landing for boats, while winding somewhat tortuously was the river, ever and anon disappearing for the moment behind the foliage and trees, while its entire course was like a ribbon of gold sparkling where slight waves were raised. The foliage was the greenest of greens, profuse and yet not too profuse and of most luxuriant growth and beauty, the tops tinged slightly with the amber of sunset, while the sky would be impossible to describe and an inspiration to look at, so marvelous was its inimitable beauty.

The League is much indebted to Mr. Havens, Mrs. Bowman and Dr. Goggin, and desires to thank them most heartily for their kindness in favoring us. Their favor is much appreciated.

Signed,

Frank W. Gale, Dept. Editor.

AMORET HENSON GUILD.

At the March meeting of the Guild held on Monday evening, March 22, there were about twenty-five young ladies present. After supper and the transaction of the necessary business, we listened to a very interesting talk given by Miss Bertha Nicolet, a missionary among the French of Detroit. This being the second of our semi-annual missionary programs, the missionary envelopes were returned, the contents to be used to help in the support of Miss Miller of Cuba and Miss Rawlings in China. The program was concluded by several very pretty vocal solos rendered by Mrs. Donne.

The Guild is very anxious to have its membership increased. We shall be very pleased to welcome any young ladies of the church organization to our meetings held on the fourth Monday of each month at 6:00 p. m.

WOMAN'S MISSION CIRCLE.

The educational side of mission work was considered at the circle meeting on March 12.

Mrs. Roy gave us the very interesting work among the Burmans extending through many years and cared for by Mrs. Ingals.

Mrs. Morava told a wonderful story of Chinese methods of education, and Mrs. Donnelley was able to picture to us the mission school of Cairo. India and China letters from Mrs. Fisher and Mrs. Tuxbury of Japan, gave fresh interest to the program. Only twenty-eight were present.

The April meeting of the circle fell on Good Friday, and was a very helpful meeting.

The floral decorations provided by our president seemed to breathe the Easter spirit over the service and the devotional exercise was uplifting.

It was a pleasure to have Mrs. Haigh again with us, and to hear the stimulating message she is sure to bring from the women of Toronto.

Mrs. Jackman gave a delightful account of a recent trip to Bermuda, telling of fine Sabbath days spent on the islands.

The program of the afternoon was upon medical missionary work, a subject so full of interest that it will be continued at our next meeting. Mrs. Foster and Mrs. Wigney told in a forceful manner of the development and importance of this branch of mission work which has brought such blessed results to heathen lands, and Mrs. Ahrens read of the twenty-seven years of service in India given by Dr. Clara Swain, the first woman physician to minister to the women of the Orient.

Mrs. Atwell contributed a beautiful poem. Thirty-seven were present and greatly enjoyed the service.

RAYMOND CHAPEL.

Sickness has depleted the teaching force of our Sunday-school to such an extent this past month that doubling up classes is a common occurrence. Our superintendent, Mr. Humphrey, the assistant, Mr. McIntyre, Brother Raymond and Miss Miller have each been laid up. We are thankful they are all out again.

It is strange that no more feel the responsibility, or appreciate the opportunity of service on the Raymond field.

We are in great need of three more teachers. Who will volunteer their services?

The Raymond Men's League is wiring the chapel for the stereopticon light. We hope to begin a series of sermons in the near future, using the slides to illustrate and help impress the truth.

THE LADIES' BENEVOLENT SOCIETY.

The meeting of the Ladies' Benevolent Society, held on Friday, April 2, was one of much interest and enthusiasm.

Reports from the various committees showing that each branch of the work is being carried on in a most earnest and progressive way.

The lookout committee reported having greeted ninety-two strangers, one lady having the record

of meeting twenty-seven.

This certainly is a most satisfactory effort which entails so much toward the cordiality of our church and society.

The report of subscriptions for Good Housekeeping rejoiced all hearts, as the success of the work meant such an addition to our treasury. The subscriptions amounting to ninety-five dollars ($95.00), with the assurance of one of the money prizes meant hard work for those who undertook it, a small number doing most of the work.

Donations were sent to the Chicago Baptist Hospital at the monthly meeting on March 23.

A further generosity was that of a handsome eighteen dollar ring, sent to the Baptist Old People's Home, for the dining room of their new building.

Our president, Mrs. Williams, brought before us the proposition of raising thirty-five hundred dollars as the apportionment allotted our society for repairs on the church.

After an animated discussion it was moved that we assume that amount to be raised during the present year. Three hundred dollars were pledged at the meeting, and we feel assured that with the courage and efficiency of our president to inspire us, the remaining amount will be raised without difficulty.

JUST AMONGST OURSELVES.

Mr. McCollum has gone to take up his residence at Rosita, Colo., and engage in the mining business. Since he united with our church some three years ago he has devoted himself to every good work in connection with our church. His fine class of boys in the Sunday-school will especially miss his counsel and help.

* * * *

Mrs. T. G. McLaury and Mrs. J. A. Jackman have returned from their trip to Bermuda. They spent several weeks in that delightful summer land.

* * * *

Miss Sarah Lowrie will remain for some time in Vermont. She was called from us suddenly by the death of her sister. During all the years of her connection with our church Miss Lowrie has never missed a single communion service, and very seldom if ever a prayer meeting. We hope she may some day return to Chicago.

* * * *

Miss Marie Hansen has been visiting with relatives and friends in Southern California. Her presence is greatly missed, for she is one of the "ever faithful" ones.

* * * *

Mr. and Mrs. E. L. Roy are moving to New Jersey. They have been members of the First Church for only two or three years, but so thoroughly have they identified themselves with the interests of the work, and so heartily have they entered into our fellowship that it seems as though they had always been with us. A thousand good wishes go with them to their new home.

* * * *

Mrs. Eberhardt, who has frequently attended our services, and her sister, Miss M. E. Young, who is one of our faithful members, will "move south" the first of May. Their home will be on Cornell avenue.

Mrs. Bucklin and Miss Sylvia Bucklin have moved to Englewood. Miss Bucklin has on this account resigned the presidency of the Endeavor Society. We hope to see both her mother and herself very frequently with us, in spite of their long distance from the church.

* * * *

Mr. and Mrs. Dudley Watson sail for Europe in June. They will visit the cities of Spain and Italy, and study art and life together.

* * * *

We welcome to our membership, Rev. James Fong, the new pastor of the Chinese Baptist Mission of Chicago. He has had several years of most productive labor amongst his compatriots in Seattle and in Philadelphia. The work here is already beginning to prosper under his quiet but vigorous leadership.

* * * *

It is a privilege to receive into our fellowship Mr. F. S. Ingram, a young and successful business man of our city, from Immanuel Church. Mr. Ingram was formerly head usher at Immanuel, and we are sure he will find opportunity for active service in our midst.

* * * *

We have also received recently into our fellowship from Immanuel Church Miss Church, the honored preceptress of the Baptist Missionary Training School. She has already a multitude of friends in our church, who have been delighted to bid her welcome.

* * * *

Mrs. George E. Downe, who comes to us from the Memorial Church of Christ, has simply come back home and everybody is glad. She feels as we all do, and the remark is made so ofter that it has almost passed into a proverb that "there is no place like the Old First Church."

* * * *

Mrs. Davies, who was ill for some time, is now quite recovered, and able to be with us in our church life.

* * * *

Mrs. Morara is seriously ill with pleurisy, but we are glad to say was better at last reports.

* * * *

Deacon E. D. Neal has been obliged to submit to an operation at the Chicago Baptist Hospital. He is getting on well, and the doctors say he will be better than he has been for years. This is good news.

* * * *

Mr. W. E. Smith was at home with the grip for several days. Deacon Raymond and a great many others have been similarly afflicted. Mr. Clifford H. Williams was sick and confined to the house for a week or more.

* * * *

Mr. Adolph Weinmann was married on the 12th of March to Miss Hayes. The wedding took place at the home of the bride's brother, 5727 Calumet avenue. The pastor officiated.

HOW INCREASED ATTENDANCE AT SUNDAY SCHOOL MAY BE SECURED.

A Paper Read by W. R. Raymond Before the Meeting, March 12, 1909, of First Baptist Church Sunday-school Workers.

[Published by request in the "Church Life."]

The ways of increasing the attendance of our

Sunday-school are mainly ways of increasing and maintaining the attendance of classes. Many a Sunday-school can show a good sized enrollment, but the attendance seldom goes beyond fifty per cent. Our school, like many others, offers a great opportunity for increase by the adoption of plans to call out its members. A glance at its class lists will reveal how few regularly attend.

Take the young ladies' and young men's classes for example, and you will be astonished at the large proportion of absentees. One young men's class shows scarcely twenty-five per cent of the enrollment in attendance. In one of the young ladies' classes barely thirty-three per cent attend. Several other classes show forty-five, fifty-five, and sixty-five per cent attending. Of a total enrollment of 165 scholars in seven of the large classes only sixty-three are present, making the very large percentage of absentees, sixty-two per cent.

This condition of attendance is so discouraging that it calls for a vigorous campaign to persuade and inspire the irregular attendants into becoming prompt and loyal members of the school. This can be done through committees of the larger classes and by the teachers of the small classes. The work ought to be reinforced by a Sunday-school visitor.

The men's classes offer a great opportunity for increase in attendance, if properly organized and inspired with a determination to be helpful to others. Tremendous progress has been made during 1908 in New Movement Bible Classes. They have been formed elsewhere on broad lines. Their purpose is, "The World for Christ;" the means, "The Word of God;" their motto, "We mean business." The Men's League Bible class, now conducted so ably by Brother C. R. Stouffer, could form the nucleus for such an aggressive movement in this community.

The organization of each class and the encouragement of teachers to hold occasional meetings at her residence or at the house of one of the pupils, introduce the social element and promote acquaintance with the parents of the children as well.

The teachers can adopt the plan of giving out home work on the lesson, and have each scholar prepared to give the results the following Sunday. This plan deepens interest, gives the pupils something to do, and they look forward with eagegrness to the next session. The teacher should keep a record of the questions each is to answer, as it would be fatal to the plan to neglect to call on the scholars after they have taken the pains to look up the question.

Personal letters to absent pupils showing they are missed will many times result in their attending the following Sunday and in securing the coöperation of parents to that end. Adopt plans to interest the parents of the children. Invite them occasionally to some of the public meetings and entertainments. Get into sympathy with the parents and you assure the regular attendance of the pupils.

A little judicious advertising of special days, like "Easter," "Rally Day," and "Christmas," goes far toward increasing the attendance. This should not be neglected. We have the divine warrant for advertising in Matthew 5:16, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." Some one has said, "The church has the best goods on the market, and good goods are not desecrated by wide heralding." We do not advertise enough. Our departed superintendent, Brother Whitmore, believed in advertising, and used it more than any other superintendent in years, and the Sunday-school profited by such use.

Special meetings during the year to interest and encourage the home department should have a reflex influence for the good of the school. If you awaken a deeper interest among the members of the home department, they will be disposed to attend oftener the regular Sunday-school services and work for its increased growth.

The cradle roll should be carefully kept up as a valuable plan to foster an increase in attendance for the future. It commands the fond interest of mothers and prepares for the early introduction of the child into the Sunday-school. It recognizes the fact that we cannot too early begin to develop character along the ideals of Christianity.

The badge attendance system you have used in the primary and intermediate departments has demonstrated its value during the eight years you have had it in operation. It confers honorable distinction upon faithfulness and assists many to habits of promptness and constancy.

The use of class buttons in boys' classes, as a mark of loyalty to the Sunday-school, has been successful in some localities in bringing other boys into the class and in promoting class spirit and earnestness.

The star system, used in Lowell, Mass., has proved very successful. A gold star is given, if all members of the class are present. A blue star, if all bring their Bibles. A silver star, if all bring their offerings. The stars are large, made of tin, and hung on standards. The class getting the largest number of stars for the month holds the school banner for the next month. The banner is hand painted and considered a great honor to win. This system, besides promoting regular attendance, encourages the use of the Bible and weekly contributions. It would be hard to find in the school a class which would not aim to achieve one or more of these ends.

These are all at best expedients for increasing attendance and interest which meet with varying success according as enthusiasm is allowed to lag or carelessness in keeping up the system. Better by far is a determination to be present on the part of pupils inspired by the example and encouragement of devoted teachers.

The study for the last quarter of the remarkable and rapid growth of the apostolic church reveals principles and methods which account for the great results accomplished. Divine help and human effort coöperated beautifully, and so long as divine co-partnership was perfectly recognized, progress was certain and rapid. Departure from this attitude brought weakness and cessation of real growth. This union of the divine and human in the onward progress of the church was a part of God's plan intended to be still utilized in the spread of Christianity.

We enjoy genuine success in conformity with this plan, and the beautiful characteristics of faith, obedience, humility and prayerfulness, with the added virtues of brotherly love, unanimity, liberality, the presence of the Holy Spirit beautifying and intensifying all these qualities, furnish the needed power which assures the highest success in our service. Just as the testimony of

the apostles' lips and life was a power to win many adherents to the truth and to nobler living, so the Christian teacher today may make his service most effective under the same divine direction and inspiration.

We impress two lessons every time we go before our scholars, one from the Bible, the other from ourselves. What we teach from the lesson may not be in strict accord with pedagogical rules, and may not be long remembered, but our personality on our character goes straight to the hearts of our pupils and makes a lasting impression. This being true the teachers' preparation of himself is of the highest importance. What is his attitude in going before his class? Is his kindly, loving and reverent, feeling the weight of the responsibility resting upon him, and desiring to honor his Lord in every word and act? Or is he impatient, irreverent, and so careless in his work that the pupils catch the same careless and disorderly spirit?

The teacher, on the other hand, who feels the magnitude of his holy calling, who prepares his lesson to the best of his ability, and seeks God's guidance in teaching, will have the respect and love of his pupils and will stamp his personality upon their minds.

These weekly teachers' meetings are going to prove a means of increase in attendance because of the deeper interest aroused in the teachers and the wider range of study of God's Word. There is nothing that succeeds like the teaching of the gospel under the flood of light which modern helps have provided and with the promised blessing of God on such service. We cannot, however, expect the success, unless we use the helps at hand, anymore than we can expect a fire to burn brightly without supplying it with fuel. Teachers should avail themselves of the abundant commentaries of high order, and fill themselves so full of the lesson that they are fairly aflame when they go before their classes.

The Christian Workers' Library provided through the legacy of Mrs. H. Branch, should prove an indirect help to the school, if a plan can soon be adopted to encourage the careful reading of these books. The better equipment of teachers means a deeper interest of scholars.

The failure of many teachers is not so much the lack of knowledge of the lesson as that they are out of touch with God. They are students of the Word and come prepared to emphasize truth, but they do not believe that God will use their telling of the glad news to save their scholars. They fail to take Him as a co-partner in their work. They fail to implore his guidance and strength. They rely entirely upon their own efforts and plans. In such cases prayerfulness will do more good than a deep study of the lesson. Theachers must be in right relations with God if they would have the largest success in holding the attention of their scholars and in winning them for Christ.

The writer recently read about a young lady teacher who failed so completely that the superintendent had to ask her to give up the class. She attended a Bible class for a season to learn if possible the cause of her failure, and then requested the superintendent to let her teach again. If she might have a class, she would secure her scholars outside the school. Such an earnest request could not be refused. She started with a number of girls around her and in a little while her class grew rapidly and had to be divided. Still it grew and again it was divided. This took place repeatedly. Her scholars were brought one by one to Christ until over fifty (50) were converted and joined the church. When asked about her success and reminded of her former failure, she said, "That first class was my class; it was taught in my own strength and with my own methods. The second class was Christ's class. When a new pupil came into the second class, I presented her care to the Lord, prayed him to guide and save her, and trusted him to do it."

In this illustration we have the key to the highest success. The Sunday-school was increased in numbers. Souls were saved. Heaven rejoiced. The efforts of one consecrated teacher were used of God to accomplish these splendid results.

Peter at Pentecost honored his Lord in unwavering public testimony. Peter at Lydda and Joppa expressed his faith in kindly deeds. Dorcas was distinguished for her many loving acts to bring comfort and blessing to others. The devoted teacher preaches Christ both by word and example.

The Sunday-school is the workshop of the church. The winning of young lives for heaven is our object, the shaping of characters for life's task, our business. It is work, not pleasure, although a privilege to do the work. We are to endure hardness, not enjoy ease. We are to bring happiness to others, though it may mean sacrifice to ourselves. In our service we have a silent and strong Helper. As the power of Jesus Christ wrought through Peter to heal Aeneas and quicken Dorcas, so we may each be the medium through which our ever-present Master will bring spiritual health and life to the loved ones in our charge. May we each come into such right relations and abiding fellowship as to constantly have the divine touch of power.

IF YOU MOVE THIS SPRING

Or if you do not it doesn't matter. But in the old house or the new you will want to have things "fixed up" a bit. You will want a new wallpaper on the dining-room, and the woodwork painted in the spare bedroom. So just step around to J. A. Tennant & Co., 2950 Cottage Grove Ave., and make the necessary arrangements with a man who knows his business and will paper, paint and decorate to suit you.

RAYMOND NOTES.

One of the most flourishing organizations of the church is the Girls' Guild under the efficient leadership of Miss Elizabeth Lingle. There are usually about twenty girls present and they have enjoyable and helpful meetings. Miss Lingle knows how to keep their interest and at the same time is surrounding them with helpful influences. There is a large field for consecrated talent on the Raymond Field. If we cannot have an institutional church on the home field, why not try the advantage of this sort of work at Raymond? Who will volunteer to open a kindergarten or a boys' club and make the chapel a beehive of activity, and they may radiate from there sweet influences that will

prove a great blessing to the homes?

The Young People's Society is struggling along as best they can with the few faithful helpers they have. They have found it uphill work to get the young people interested and to work.

The Sunday-school in spite of the lack of teachers has been holding its attendance above the 100 mark. They had a splendid program for Easter that was given at the time of the regular Sunday-school hour.

The Ladies' Aid has been holding its regular meetings with the usual number in attendance. They had a happy surprise for their president, Mrs. Wadie, March 26, to help her remember that she was just passing another milestone of life. They reported a royal good time.

The Raymond Men's League is holding interesting meetings the first and third Friday nights of each month. The attendance is keeping up well. A special subject is taken up each evening for discussion. The League has been active and helpful to the work. They are now pushing along the line of a free dispensary and fitting up rooms in the basement for this purpose, and installing the electric light for the use of the stereopticon in our Sunday evening service. They are proving themselves to be a live organization.

Many years ago, says the Indianapolis "News," George William Curtis wrote a little parable that now reads like a prophecy. He represented himself as having been asked to the house of a rich man, and when asked by another whether he was going, he said, "Will he give me any of his money?" The man to whom he spoke was astonished at the question, and asked why he supposed that this would be done. Curtis went on to say that when he went to see a literary man or an artist or a distinguished social leader or a reformer or a scholar, he got something from his host—information, pleasure, inspiration, the charm of fine society and so forth. In other words, every man gave him of that of which he had most. The rich man had only money; therefore, so the essayist argued, he should give to those who visited him. There is, of course, no flaw in the logic, for society exists that men may give something to it and get something from it. If this condition be not fulfilled there can be no society. And this means that a man who has nothing but his money has no social value of any sort. When he steals his money—as many rich men do to-day—we have only another reason for excluding him. A fortune based on bribery and corruption, on bought franchises, on traffic in foul food and drink, is a vulgar and detestable thing. It is time for this truth to be forced on our people.—McCall's Magazine.

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CONTRIBUTORS.

Mrs. S. B. Lingle.....**The Mission Circle**
Dr. Frank Gale.....**Men's League**
Mrs. G. E. Jackman.....The Ladies' Benevolent
Miss Clara E. de Clerq....Christian Endeavor
William Wigney.....Sunday-school
Ernest Hartung.....**Lorimer Baraca**
Rev. E. Lewis Kelley.....Raymond Chapel

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If we had more paid subscribers to CHURCH LIFE we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss, Webster Tomlinson and E. L. Roy at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to CHURCH LIFE for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

CHICAGO CHURCH NEWS.

Elgin, First.—Rev. Arthur F. Purkiss, of Sharon, Pa., accepts the unanimous and hearty call of the First Church, of Elgin, Ill. This is one of the strong, important churches of Illinois, and it has surely made a wise choice in the selection of its coming pastor. Mr. Purkiss, in his four years' pastorate at Sharon, received over 500 members, and the attendance at prayer-meetings increased from fifty to 300. Every department of the church more than doubled in attendance and efficiency, and was put in perfect working order. He brought harmony and spiritual fervor throughout the entire membership. In a series of resolutions, of unusual strength, passed by the church on February 28, the church expresses strongly its reluctance in releasing him, it seeming almost impossible to give him up. "As a preacher he has few equals; is absolutely fearless, but kind and gentle and preaches against sin in every form but never fails to preach Christ and him crucified. He is an earnest speaker and a leader not only in the church but in the city. He is an organizer of more than ordinary ability." The influence and work of Mrs. Purkiss are also highly commended in the resolutions. Mr. and Mrs. Purkiss will be heartily welcomed to Illinois and to the Chicago Association.

Normal Park.—Pastor Anderson began the fifth year of his successful pastorate on March 1. The educational work of the church is receiving deserved emphasis. The class in the Institute of Sacred Literature numbers fifty, with biweekly meetings. "The Why and the How of Foreign Missions" is being studied in a monthly missionary mid-week meeting. There is a class in Psychotherapy at which the attendance has been as high as 100. The pastor is giving the women on a weekday afternoon the benefit of the same course that he is giving at the Missionary Training School. Rev. H. F. Cope gave an address on Sunday-school work on Sunday morning, March 21, and led a conference on March 25. About $300 have been secured for a library which is being carefully selected. The Philathea Class for women, taught by Dr. Wyant, has an enrollment of sixty, and the Anderson Bible Class has more than twice that number.

Maplewood Church.—The church has paid $130 apportioned to it by the Northern Convention. It has only ninety members. Half of them are reasonably active in the Master's service; all of them are working people. Of the twenty families only six live in their own homes and these are heavily mortgaged. It is a church of poor people. If they can raise their apportionment, what is to hinder any church in the association from doing likewise? The pastor preached on stewardship and missions a few times, distributed literature and envelopes, and appointed a day for bringing in the offering. There was no appeal, no solicitation, all worshipful and voluntary giving, the seemingly impossible was thus accomplished. In this way the church is raising its mortgage of $2,650 due next October. The Sunday-school is large and growing. There are a few recent converts. Some of the best members are moving away. It is hoped they may be equally useful in those churches where they may locate. Maplewood would greatly appreciate the help of the members of sister churches residing in their midst. Its motto is "Join the church where you live and work with it for the Lord."

North Shore.—The increased attendance at prayer-meeting has made it necessary to use the church auditorium. Pastor Bill has been preaching a series of Sunday evening sermons on "Studies in Black and White." A feature arranged for Tuesday evening, March 30, was a fellowship reception and denominational exhibit. Interesting exhibition of literature, pictures, curios, etc., illustrating the work of the great denominational enterprises and provided from headquarters were arranged in separate booths in such a way as to suggest the appearance of a church bazaar in a church in which that and kindred money-making schemes are entirely tabooed. The denominational enterprises represented were the Northern Baptist Convention, including the three big societies; together with the state convention, the women's missionary societies, *The Standard*, the Divinity School, Baptist Brotherhood, B. Y. P. U., orphanage, hospital and old people's home. A program of vocal and instrumental music and address by Dean Mathews were given during the evening.

Wheaton.—On March 3 Mrs. Naomi A. Donnelley gave a highly interesting account of her recent visit to the mission fields of Asia. On March 7 Rev. W. M. Young told the wonderful story of God's work in the new stations of Burma. These thrilling addresses have lent powerful stimulus to the raising of the missionary apportionment, $537. In the absence of Pastor Cheney in Ohio, on March 21, A. R. E. Wyant, M. D., of Normal Park, gave an address

so fitted to meet the aggressions of Christian Science that the Men's Bible Class and the Women's Society requested it for publication in the leading local paper.

Elgin.—The Co-workers, of the First Church, ably assisted by the ladies of the Immanuel Church, observed the second annual day of prayer and conference for missions on February 12. Mrs. T. S. McCall, president of Co-workers, presided. The morning session was devoted to foreign missions, in prayer, papers and song. The afternoon was given to home missions in similar manner. The interesting, instructive and profitable day closed with stereopticon views, Mrs. Maguire, missionary from Burma, in charge of the foreign views, and Mrs. W. P. Topping bringing us in closer view of our home missions. The young ladies' department beautifully decorated our church parlors in flags and cut flowers, in honor of Lincoln, whom our entire nation was honoring that day.

MRS. W. M. CORBLY, Secretary.

Sycamore.—Rev. H. J. Ballentine has closed a successful pastorate of five years here, to accept the call of the church at Lincoln, Ill.

Logan Square.—Rev. C. W. Finwall, on March 14, presented his resignation as pastor, making the resignation go into effect July 1. At this same service Pastor Finwall was successful in raising the apportionment of the church for the Northern Baptist Convention. He has accomplished a remarkable work with this church in the seven and a half years of his pastorate. He received about 280 members during this time, 180 of the number by baptism. A new, well equipped and well located house of worship has been built and enough money collected to pay for the same. The Sunday services, prayer-meetings and young people's meetings have been well attended. Mr. Finwall has made a large place for himself in his church, among his people in the city and throughout the Northwest and in the denomination to which he has given faithful and efficient service.

Roseland.—The church is at present in the midst of securing funds for the raising, rebuilding, and remodeling of its church edifice. For this purpose we are taking an Easter offering. The pastor has received the following generous offer, with the understanding that the donor's name shall not be made public until Easter morning. The challenge is as follows: "A working-man's challenge to the wealth of Chicago: I understand there is to be an Easter offering taken at the First Roseland Baptist Church, Easter morning, for the purpose of rebuilding the church. The Lord willing, I will be there and will give $1 for every $4 of the entire offering up to $4,000 that are given that morning in cash or notes guaranteed by the trustees of said church. (N. B. No promises count.) Get busy. Yours truly a working-man. The Lord loveth a cheerful giver." The sanitary condition of our church building, as well as its dilapidated condition, demand rebuilding, and this generous offer from a working-man has stirred our people deeply. We have about $1,000 in sight, which will demand $250 from the donor. We ought to have $3,000 at least, and I have wondered if the wealthy Baptists of Chicago knew of this offer, if they would not respond to the call?

C. FRANK VREELAND, Pastor.

Austin Ave. Church.—The church succeeded in raising its apportionment, though a 25 per cent increase. Pastor Bassford has been voted an increase of $200 on salary, the increase beginning January 1 last. The work shows a steady increase in all departments. A spirit of harmony and co-operation prevails.

E. K. SCOTT, Clerk.

Emmanuel Bohemian Church.—This mission work was started by sixteen members, in 1898, with no support. In 1901 there were sixty members, who organized themselves as a church. Dr. R. E. Manning, of the City Mission Society, and Dr. J. B. Thomas, of the Home Mission Society, were interested in this work. The secured $300 a year to help, from their societies, which they paid from July, 1904, until September, 1907. Since that time the societies have given $500 a year. Three years ago the congregation put up a church building which was worth $15,000; $3,000 was given by the city and home mission societies. A debt of $5,000 remains. During the last year twenty-six persons were converted and baptized. There are 154 active members. The work among the Bohemians is hard, there are many hindrances, but it is not without results.

V. HLAD.

Chicago Heights.—Pastor Mahoney has been privileged to welcome into the church a number of new members recently. He has been preaching a series of sermons on the doctrines of the church to interested congregations. "The Science of the Battlefield, or Making the Best of Oneself," was the subject of a lecture given under the auspices of the ladies' society. Con-

gregations have increased, and the B. Y. P. U. has nearly doubled.

Elgin.—There has been a marked advance in the Sunday-school work of the Immanuel Church since January 1, the enrolment having increased 15 per cent. A new system of records has secured greater promptness in attendance, an increase of over 100 per cent in offerings and a noticeable deepening of interest. Two persons have been received recently for baptism. Pastor W. H. Fuller is now entering upon the sixth year of service with this church. He is now preaching a series of seven Sunday evening sermons upon "Making the Journey Safe."

Evanston.—Dr. Greene was obliged to go South for his health, and his many friends are gratified to hear of his improvement.

Parkside Church.—Rev. F. O. Erb, A. B., graduate of the University of New Brunswick, and of the Rochester Theological Seminary, who was pastor at Glace Bay, N. S., until Dec. 31, 1908, and who is now studying at the University of Chicago, has accepted a call to the pastorate of this church. He commenced his ministry February 14. Under the impetus given the church by the Chicago Executive Council, the members expect to erect a new church building in the near future. This is a promising field and is rapidly building up. With earnest, united effort on the part of pastor and people, this coming year should witness great advancement. The motto of the church is the watchword of William Carey, "Expect great things from God, attempt great things for God."

Washington Park Church.—Our church last September settled Rev. Robert L. Kelley as its pastor. During that month word was received from the state apportionment committee, of the Northern Baptist Convention, of the amount which we were expected to raise. With only seven months of the year remaining in which we might meet this request and with a membership which sacrifices to meet the demands of the local work, it seemed that we could not raise our part of the Budget. We are, however, rejoicing in the fact that we shall be able to do all that the denomination asks of us and perhaps a little more. We are surprised and gratified at the result and are experiencing the reflex blessing which a giving of the right kind always brings. On a recent evening eighteen men of the church and congregation sat down to a splendid supper served by the women of the church. The advantage of organized Bible classes among men was discussed in an informal way, the discussion being closed by W. E. Gillespie, president of the Chicago Baptist Brotherhood. Steps were immediately taken which resulted in the organization of a men's Bible class with Mr. Frank Marty as president and H. W. Shurtz as teacher, the class to be affiliated with the Baptist Brotherhood. The pastor has had the pleasure of receiving seventeen members into the church during the first six months of his pastorate. Some are awaiting baptism. At Christmas time the pastor was the recipient of a complete baptismal outfit, the gift of two of the organized classes in the Sunday-school.

Lexington Ave.—The church gladly reports that it has raised its apportionment of $385 for the missionary budget.

Grace Church.—With February Pastor C. H. Snashall closed the first decade with this church in what has proved to be a most happy and aggressive pastorate. The event was commemorated publicly by a reception Thursday evening, March 11. During these ten years the membership of the church has doubled, besides throwing off a new colony; $35,000 has been raised for all purposes. The church then worshiping in a temporary structure has since acquired its present commodious and substantial property, occupying a most strategic corner on the West Side.

Hyde Park.—The prayer-meeting recently was called "Brotherhood Night" and was given over to a presentation of reports from the various committees of Harper Chapter. At another prayer-meeting Rev. F. H. Levering, of India, spoke of "The Unrest in India." The Harper Chapter is conducting a class each Sunday morning at ten o'clock, discussing "Present Day Problems." Following Dr. L. C. Barnes' address during his recent visit to Chicago, Dr. Thomas W. Goodspeed, in his inimitable way, led a movement for raising enough money to meet the budget assignment of the church with something extra in order to put it in what he called the "honor roll" rather than in the merely "minimum" classification. In a surprising manner the responses came quickly and the work was done with apparent ease, the effective efforts of certain brethren during the week bearing rich fruit. The Harper Chapter has received its charter from the officials of the organization, along with its recognition as No. 1 in the list of Illinois chapters. The brotherhood is making its influence felt in many lines of church activ-

ity. A handbook is in press, giving the constitution and bylaws, the initiation ceremony, the list of committees, with an indication of the special duties of each, and the roster of membership. The evening services of the church have been attended by growing congregations and increased interest under the brotherhood's direction. The pastor, Dr. J. L. Jackson, made an inspiring talk recently on the brotherhood's motto, "A Man's Job."

Joliet.—The First Church observed the week of prayer in January. As the meetings, which were conducted by our pastor, Rev. J. C. Dent, progressed the interest increased. Another week passed with increased attendance, and the meetings were continued through the third week with the result of ten or twelve conversions, and the reviving of the entire membership. On January 31, eight candidates were immersed.

DEACON J.

Tabernacle Church.—On Sunday, March 7, our pastor gave the right hand of fellowship to eighteen new members, making in all about forty received within the past three months. On the Friday evening following, a reception was tendered these new members at which there were present a good number of the older members to bid them welcome to their new church home. The work in all departments is in an encouraging condition and we look for a still larger ingathering within the next few months. The Tabernacle is in a large measure an institutional church, and is open six nights out of the seven. Our basement is finished in such a manner as to admit of its being used for a gymnasium, and here the young people from all parts of the city and from sister denominations meet to play indoor base ball and basket ball, in addition to other games, socials and entertainments. As a consequence we have a large following of young men, and the pastor has had the pleasure of baptizing some five or six of there young athletes within the past few weeks. On Sunday evening, February 28, we had with us Dr. Eubank to inspire us with the thought of how great a value to society a medical missionary can be to foreign countries. Sunday, March 7, Mr. Ketman, of the Publication Society, delivered a stirring message on "The Other Seventy." Believing the denomination to be greater than the Tabernacle Church we extend a cordial invitation to our sister churches in the neighborhood to meet with us when representative men like the above fill our pulpit, and when they come they will find a hearty welcome awaiting them.

R.

Western Ave.—The Sunday-school averages about 140. Dr. Maxson gave a supper at the church for the twenty-seven boys and girls who had not missed a Sunday since January 1. The pastor gave them a delightful sermonette.

Windsor Park.—At the annual meeting on March 3, the reports showed additions during the year, by baptism 12, by letter 4, by experience 1. Losses 24. Present membership 107. The new year started with all debts paid.

Auburn Park.—The Glazier Jubilee Singers gave an enjoyable concert on March 18, under the auspices of the Woman's Department.

Bethel.—The Sunday-school attendance has reached the 200 mark. A flourishing young woman's class has been organized by Mrs. Buck, and the work is being pushed aggressively.

Calvary.—The Women's Missionary & Benevolent Society at its annual meeting reported receipts of $233 for mortgage interest, and $25 for training school building, etc., making a total of $699.

Englewood.—Class "45" of the Sunday-school made good in every way by securing ex-Governor Folk for his great lecture on "The Era of Conscience." Members are being received right along by baptism, letter and experience. Dr. Ford conducted an evangelistic service at the Central Y. M. C. A. on Sunday afternoon, March 28.

The First.—A campaign for new subscribers to *The Standard* resulted in securing about 200 subscribers among the membership instead of forty-four as heretofore. What has been accomplished here can be done elsewhere, if those able and interested in the spread of denominational literature will contribute from $2 to $10 to have the paper placed in other families for a year.

WOMAN'S BAPTIST MISSION UNION.

The union will meet Tuesday, April 13, at 11 a. m., at the Western Ave. Church, Warren and Western avenues. Take Oak Park elevated to Campbell Ave. station and walk one block south and one block east. Or take Madison Ave. surface car to Western avenue and walk or transfer one block north.

The morning session will be devoted to a symposium on the membership crusade: 1. How Our Circle Did It, Mrs. G. B. Simpson; 2. What It means to Our Circle, Mrs. W. G. Bennett; 3. What It Means to the Boards, Mrs. Chalmers.

Luncheon at 15 cents per plate will be served at 12:30. Beginning at 2 p. m. the devotional half-hour will be led by Mrs. S. A. Scribner, after which there will be an address on Burmese work after ninety-six years by Mrs. John McGuire of Rangoon, and an address on work among the French by Miss Bertha M. Nicolet of Detroit. MRS. A. R. E. WYANT, Cor. Sec'y.

First in importance is the final word on the annual meeting of the society to be held in Ottawa, Kans., April 20 to 22. The program, of course, will be full of interest from the first to the closing sessions. If possible for you to go, will you not decide now to join yourself to the goodly company going from Chicago? This delegation will leave Chicago on train No. 9 Atchison, Topeka & Santa Fe Railroad, April 19, at 9 a. m., arriving in Kansas City at 8:55 p. m. To avoid reaching Ottawa at midnight and because of more convenient hotel accommodations, it has been decided to spend the night at Kansas City, leaving at 8:50 Thursday morning and reaching Ottawa at 11:15. First class fare, one way, $10.40. Ten or more on one ticket (good only on day train), $7.45. Round trip, day train, $14.90. A train also leaves Chicago at 8 p. m., reaching Ottawa at 11:10. Round trip expense on night train (including sleeper) $26.20. Can you not go, and strengthen the hearts and encourage the officers and Ottawa friends who are expecting and planning for a great meeting? Send your name to Mrs. J. M. Leeper, 223 Cedar street, Ottawa, Kans., by April 10. Lodging and breakfast will be furnished delegates and other meals at reasonable rates. If no one is planning to go from your circle, will not the circle send a delegate? March 31 has passed and with fresh vigor let us attempt much. Discuss the question at least and you may be surprised at the optimism of some good sister, perhaps at your own.

Not long ago a conference was held in Boston, when forty-two woman's mission boards were represented. Mrs. W. J. Sly and Mrs. E. S. Osgood were our delegates, and an excellent report of discussions presented.

The membership crusade will be a feature of our work this year as well as last, so plan now to enter vigorously with this campaign.

It is a pleasure to know that Mrs. McGuire, formerly Miss Ullery, is to be among us while her children are being educated. At a recent board meeting she told us much of the work at Rangoon. There are eleven churches in and around Rangoon, the largest all self supporting, and one having a society for sending out preachers and visitors. The interest in the printed Word is constantly growing, many "Gospels" and tracts are being bought. Stories are also being put in form for children that a desire for Christian literature may be created. School and evangelistic work on the field cannot be separated, being so interwoven in their results. Villages, which are so eager to hear the Word, cannot be visited again perhaps for two or three years. Mrs. McGuire asks for our prayers that these Burman Christians may lead lives that may be examples. H. F. T.

The Woman's Mission Union held its annual meeting, March 9, at the Memorial Church, over 400 persons being present. The morning session was devoted to reports from circles, and annual reports of officers and committees. The election of officers resulted as follows: President, Mrs. E. D. Johnson; vice presidents, Mary F. Thompson, Marion L. Story, Miss Clara de Clerq; corresponding secretary, Mrs. A. R. E. Wyant; recording secretary and treasurer, Mrs. F. W. Johnson; teasurer of the W. B. H. M. S., Mrs. A. H. Barber; treasurer of the W. B. F. M. S., Mrs. M. E. Kline. The addresses of the session were upon "The Faith for Missions," by Rev. H. F. Lawler, Chicago, and "A Wonderful Story," by Rev. W. M. Young, Kengtung, Burma. Adjourned to meet April 13, at Western Ave. Church. MRS. F. W. JOHNSON, Rec. Sec'y.

At the University of Chicago convocation held on March 16, Prof. Paul Shorey, of the university, delivered the convocation address upon "The Spirit of the University of Chicago," and in a bright, forceful manner showed how the university was imbued with the western spirit which has in it redeeming elements and which values a man for what he is and permits a man not only to say what he wills but be the thing he wills. It was pointedly affirmed that the university is not sectarian, neither a socialistic school nor a higher institution of capital. Above all it is not a hotbed of infidels. Prof. Charles H. Judd, of Yale University, has been secured as director of the School of Education and will begin his work with the opening of the summer term. Degrees and titles were conferred upon some 125 students. President Judson announced in connection with his quarterly report that the university had received two gifts; one from Mr. J. D. Rockefeller of $76,960 for the physical equipment of the institution and one of $20,000 a year for five years to be devoted to the development of the School of Education.

BAPTIST YOUNG PEOPLE'S UNION, CHICAGO ASSOCIATION.

President—G. Herbert Bell, 6347 Champlain Ave.
Vice Presidents—John Ruthven, 3958 Michigan Ave.; Frank W. Van Keuren, 356 W. Jackson Blvd.
Secretary—Harry C. Pratt, 793 E. 69th Pl.
Treasurer—J. C. Peebles, 1278 W. Monroe St.
District Presidents—North, A. F. Sigwart; South, E. C. Wilson; West, J. A. Civis; Englewood, B. H. Moore.

The Midwinter Rally was held at the Central Y. M. C. A., 153 La Salle street, Thursday, March 25, 1909. Five hundred young people gathered to listen to the splendid addresses by Rev. Chas. A. Decker, Fourth Church; Rev. W. A. Abernethy, Berwyn Church; Dr. Johnston Myers, Immanuel Church. The song service was led by Mr. Phillips, of Central Y. M. C. A., and Rev. C. E. Boyer, secretary Illinois B. Y. P. U., conducted the consecration service. The invocation was by Rev. Franklin A. Stiles, Ravenswood Church; the Scripture lesson by Rev. W. W. Dewey, Ogden Park Church; and the benediction by Rev. D. T. Magill, Calvary Church. The Chicago Quartette furnished several musical selections and Mr. Geo. N. Prideaux a tenor solo.

It was with deep regret that Mr. John Ruthven, vice president, announced the illness of our faithful and beloved president, G. Herbert Bell, who had worked so hard in arranging for this great rally. Prayers were offered for his recovery.

Rev. Mr. Decker spoke on "Loyalty to Your Society." He urged more loyalty to Jesus Christ and the need of more consecrated membership in our society.

Rev. Abernethy spoke on "Our Social Responsibility." He took as his text James 1:27. He urged all to test their religion and see if it made their own lives clean, live what you know and live for Jesus Christ.

Dr. Myers spoke on the work of our "Baptist Executive Council." All were pleased to hear of the good work being done by our executive council, and everyone gave a pledge to assist as much as possible the executive council.

Governor Deneen's Message.

Vice President Van Keuren read the following message from the governor:

"With a brief message to the Baptist Young People's Union on the occasion of their Widwinter Rally, I have to say that I think they are to be congratulated upon membership in an organization capable of accomplishing such excellent work for the good of society. I know of no better step taken by our churches in recent times than this gathering together and enlisting in the services of the church and community of the young people of the various denominations. I am, therefore, in hearty accord with the work of the Chicago Baptist Young People's Union and extend to them my best wishes for a successful rally. Yours truly,

C. S. DENEEN."

The Coming Event.

The Baptist Young People will have the entire new boat, "The United States," Saturday, June 19, 1909. Don't forget—not the "Roosevelt" but the whole "United States" from here to Michigan City. Roosevelt will be in Africa, so come and go with us in the "United States."

Every old person from one month to six years will come to the "United States," June 19.

Every middle aged person from six years to thirty years will be on the go in the "United States," June 19.

Every young person from thirty years to one hundred years will rest in the "United States," June 19.

After serving as superintendent of city missions for nearly fourteen years under the City Mission Society, and, of late, as general missionary under the council, Dr. R. E. Manning has resigned. In his letter of resignation he says: "I am fully persuaded that there is, at the present time, insufficient demand for my services to make the salary being paid a good investment. There are great demands for funds for the erection of houses of worship, and increased appropriations for our missionaries. In view of these conditions, I have decided, after careful and prayerful consideration, to present my resignation."

Rev. Geo. E. Burlingame telegraphs *The Standard* that the First Church of San Francisco has more than raised its apportionment for the three denominational missionary societies. This speaks well for the recent earthquake sufferers.

At the Executive Council meeting on March 9, the Epiphany Church applied for help on purchase money for its lot, and it was granted. The Albany Church also received aid for pastor's salary. Another meeting of the council was held at the Second Church on March 26.

SOME QUESTIONS AND ANSWERS.

What is the Baptist Forward Movement for Missionary Education? It is a joint department of the American Baptist Missionary Union, the American Baptist Home Mission Society, the American Baptist Publication Society, and the Women's Home and Foreign Missionary Societies.

What is its object? It seeks to develop the missionary life of our Baptist churches by enlisting Baptist young people definitely in mission study and service. It recognizes the unparalleled and increasing opportunities which the church is facing both at home and abroad, and seeks to help prepare the church of tomorrow for its possible achievements by laying hold of those who are to constitute it, at that period in which they are most responsive to the missionary appeal.

What is its relation to the Baptist Young People's Union of America? It is working harmoniously with that organization under an agreement mutually satisfactory, by which each supplements and aids the other, the Baptist Young People's Union providing for missionary meetings and the Forward Movement for mission study classes. The General Secretary of the Baptist Young People's Union is a corresponding member of the Forward Movement Committee.

Does it do a general young people's work? Not at all. Its work is confin d to missionary education and inspiration.

When was it inaugurated? The Missionary Union and the Home Mission Society began a joint work in January, 1907, the larger movement was begun in April, 1908.

Who is its general secretary? John P. Moore, whose address is Box 41, Boston, Mass.

What is its field of cultivation? It includes Sunday-schools, young people's societies, young women's organizations, mission bands and institutions of learning.

What is a mission study class? It is a small number of people who devote a few weeks to the definite study of a course in missions.

How many does it take to form a class? Any number from three to twelve. The small class often does the best work.

How long is the course? About eight weeks.

How often should the class meet? Weekly.

How much time is required in which to prepare each lesson? An hour or two every week.

Where should the class meet? Either in the home of one of the members or in a small room in the church.

How many courses should be taken in a year? If possible, two. Two new courses will be prepared every year.

Upon what are these courses of study founded? Specially prepared text-books.

What is the scope of these courses? It covers both home and foreign missions.

What do the text-books cost? Fifty cents per volume, bound in cloth, or thirty-five cents in paper. They are published by the American Baptist Publication Society.

Should every member of a class have a text-book? Yes, for the best work. The book is worthy of a place in the home after the course is completed.

Where can information about the courses be obtained? The secretary will be glad to send upon application, pamphlets explaining the Mission Study Class, and giving information about the courses of study.

What special helps are given to leaders? After it has been definitely decided that a class will be organized, and the course of study has been selected, a book of "Suggestions to Leaders" and other helps can be secured free by the leader.

Does the study class conflict with the work of the Young Woman's Society, The Young People's Society, or any other organization of the church? No. The work of these organizations should go on as it did before. The study class is undertaken voluntarily by members of these organizations or by any other persons who may so desire. It should not hinder but strengthen the work of these organizations. The study class lasts only a few weeks in the year. These societies continue throughout the year.

How can the classes be formed? A meeting of the young people's society could be devoted to it, at which the claims of mission study may

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be presented. The pastor might explain and commend it from the pulpit. In every case a canvass of those who appear to be eligible for membership should be made.

What is the reference library? With each text-book is prepared a special library, containing from eight to ten books on the field under consideration. This library sells at $5.00, which is less than half the market price of the books.

What about maps and charts? Special maps and charts are also provided with each course of study.

Are the library and special helps absolutely necessary to successful work by the class? They, of course, help very materially, but good work can be done with the text-book alone.

Are extra helps within reach of every class? Yes. Send for a list of these.

Who should lead the class? The pastor in some cases; college students who often have been in similar classes, and will make good leaders; delegates who have attended the Young People's Missionary Movement, Summer Conferences or Institutes, or any person, with tact, who has the cause of missions at heart, and who is willing to try earnestly to serve the Lord in this way.

How can we find time to take these courses? Mainly by refusing to waste time on non-essential things. If it is our duty to know about the spread of our Father's kingdom in all the world, then there must be time in which to gain this knowledge. If we make up our minds to do this thing, we shall find time. Frequently some other meeting or class can profitably become a mission study class temporarily.

Is the mission study class adapted to the country church? Yes, indeed, just as much so as it is to the needs of the city church. It offers a rare opportunity for a few kindred spirits to spend some profitable hours together.

What is the purpose of the class? To lead each member to feel the world's need of Christ, to realize his own responsibility as a Christian for the world's evangelization and to give himself definitely to the missionary enterprise as a missionary home worker, if not as a missionary.

What is "The Forward League"? An enrolment of Baptist young people who definitely commit their lives to the evangelization of all peoples.

What is its object? The enlistment, enrolment and cultivation of the large number of Baptist young people who may not become missionaries, either at home or abroad, but who shall be as definitely committed to the evangelization of the world as are the missionaries themselves; and who shall supplement the work of Home and Foreign missionaries by securing for them an intelligent and generous coöperation in the churches.

What is its declaration of purpose? "I purpose definitely, as God shall enable me, to do what I can to hasten the evangelization of all peoples. To this end I will study missions, will endeavor to be a faithful steward of Jesus Christ in the use of my time and money, will seek some definite form of missionary service, will try to interest others in missions, and will give myself to earnest, persistent prayer for the coming of the Kingdom of God."

Is it a new society? Not at all. Simply an enrolment.

What help is furnished to those who enrol? They frequently receive letters, etc., by which they are kept in touch with the work and shown how they can help to fulfill their purpose.

To whom should correspondence be addressed? Correspondence concerning the Forward League and all general correspondence and inquiries concerning mission study may be addressed to John M. Moore, Box 41, Boston, Mass.

THE CHURCH IN RELATION TO COUNTRY LIFE.

Spiritual forces—the forces and institutions that make for morality and spiritual ideals among rural people must be energized. We miss the heart of the problem if we neglect to foster personal character and neighborhood righteousness. The best way to preserve ideals for private conduct and public life is to build up the institutions of religion. The church has great power of leadership. The whole people should understand that it is vitally important to stand behind the rural church and help it to become a great power in developing concrete country life ideals. It is especially important that the country church recognize that it has a social responsibility to the entire community as well as a religious responsibility to its own group of people.

The Church a Necessity in the Country.

This commission has no desire to give advice to the institutions of religion nor to attempt to dictate their policies. Yet any consideration of the problem of rural life that leaves out of account the function and the possibilities of the church, and of related institutions, would be grossly inadequate. This is not only because in the last analysis the country life problem is a moral problem, or that in the best development of the individual the great motives and results are religious and spiritual, but because from the pure sociological point of view the church is fundamentally a necessary institution in country life. In a peculiar way the church is intimately related to the agricultural industry. The work and the life of the farm are closely bound together, and the institutions of the country react on that life and on one another more intimately than they do in the city. This gives the rural church a position of peculiar difficulty and one of unequaled opportunity. The time has arrived when the church must take a larger leadership both as an institution and through its pastors, in the social reorganization of rural life.

The great spiritual needs of the country community just at present are higher personal and community ideals. Rural people need to have an aspiration for the highest possible development of the community. There must be an ambition on the part of the people themselves constantly to progress in all of those things that make the community life wholesome, satisfying, educative and complete. There must be a desire to develop a permanent environment for the country boy and girl, of which they will become passionately fond. As a pure matter of education the countryman must learn to love the country and to have an intellectual appreciation of it. More than this, the spiritual nature of the individual must be kept thoroughly alive. His personal ideals of conduct and ambition must be cultivated.

Of course the church has an indispensable function as a conservator of morals. But from the social point of view it is to hold aloft the torch of personal and community idealism. It must be a leader in the attempt to idealize country life.

The Country's Lack of Pastoral Care.

The country church doubtless faces special difficulties. As a rule, it is a small field. The country people are conservative. Ordinarily the financial support is inadequate. Often there are too many churches in a given community. Sectarian ideas divide unduly and unfortunately. While there are many rural churches that are effective agents in the social evolution of their communities, it is true that as a whole the country church needs new direction and to assume new responsibilities. Few of the churches in the open country are provided with resident pastors. They are supplied mostly from the neighboring towns and by a representative of some single denomination. Sometimes the pulpit is supplied by pastors of different denominations in turn. Without a resident minister the church work is likely to be confined chiefly to services once a week. In many regions there is little personal visitation except in cases of sickness, death, marriage, christening, or other special circumstance.

The Sunday-school is sometimes continued only during the months of settled weather. There are young people's organizations to some extent, but they are often inactive or irregular. The social activity of the real country church is likely to be limited to the short informal meetings before and after services and to suppers that are held for the purpose of raising funds. Most of the gatherings are designed for the church people themselves rather than for the community. The range of social influence is therefore generally restricted to the families particularly related to the special church organization, and there is likely to be no sense of social responsibility for the entire community.

In the rural villages there are generally several or a number of churches of different denominations, one or more of which are likely to be weak. The salaries range from $400 to $1,000. Among Protestants there is considerable denominational competition and consequent jealousy or even conflict. United effort for co-operative activity is likely to be perfunctory rather than

sympathetic and vital. The pastor is often overloaded with station work in neighboring communities.

It is not the purpose of the commission to discuss the difficulties of the rural church at this time nor to present a solution for them, but in the interests of rural betterment it seems proper to indicate a few considerations that seem to be fundamental.

Means of Making the Church Count More.

1. In New England and in some other parts of the North the tremendous drawback of denominational rivalry is fairly well recognized and active measures for church federation are well under way. This does not mean organic union. It means co-operation for the purpose of trying to reach and influence every individual in the community. It means that "some church is to be responsible for every square mile." When a community is overchurched, it means giving up the superfluous church or churches. When a church is needed, it means a friendly agreement on the particular church to be placed there. This movement for federation is one of the most promising in the whole religious field, because it does not attempt to break down denominational influence or standards of thought. It puts emphasis not on the church itself but on the work to be done by the church for all men —churched and unchurched. It is possible that all parts of the country are not quite ready for federation, although a national church federation movement is under way. But it hardly seems necessary to urge that the spirit of co-operation among churches, the diminution of sectarian strife, the attempt to reach the entire community, must become the guiding principles everywhere if the rural church is long to retain its hold.

The rural church must be more completely than now a social center. This means not so much a place for holding social gatherings, although this is legitimate and desirable, but a place whence constantly emanate influences that go to build up the moral and spiritual tone of the whole community. The country church of the future is to be held responsible for the great ideals of community life as well as of personal character.

2. There should be a large extension of the work of the Young Men's Christian Association into the rural communities. There is apparently no other way to grip the hearts and lives of the boys and young men of the average country neighborhood. This association must regard itself as an ally of the church, with a special function and a special field.

3. We must have a complete conception of the country pastorate. The country pastor must be a community leader. He must know the rural problems. He must have sympathy with rural ideals and aspirations. He must love the country. He must know country life, the difficulties that the farmer has to face in his business, some of the great scientific revelations made in behalf of agriculture, the great industrial forces at work for the making or the unmaking of the farmer, the fundamental social problems of the life of the open country.

The Personal Factor the Decisive Consideration.

Consequently the rural pastor must have special training for his work. Ministerial colleges and theological seminaries should unite with agricultural colleges in this preparation of the country clergyman. There should be better support for the clergyman. In many country districts it is pitiably small. There is little incentive for a man to stay in a country parish, and yet this residence is just what must come about. Perhaps it will require an appeal to the heroic young men, but we must have more men going into the country pastorates, not as a means of getting a foothold but as a permanent work. The clergyman has an excellent chance for leadership in the country. In some sections he is still the dominating personality. He is the key to the country church problem.

Everything resolves itself at the end into a question of personality. Society or government cannot do much for country life unless there is voluntary response in the personal ideals of those who live in the country. Inquiries by the commission, for example, find that one reason for the shift from the country to town is the lack of ideals in many country homes and even the desire of the countryman and his wife that the children do not remain on the farm. The obligation to keep as many youths on the farms as are needed there, rests on the home more than on the school or on society.

It is often said that better rural institutions and more attractive homes and yards will necessarily follow an increase in profitableness of farming; but as a matter of fact, high ideals may be quite independent of income, although they cannot be realized without sufficient income to provide good support. Many of the most thrifty farmers are least concerned about the character of the home and school and church. One often finds the most attractive and useful farm homes in the difficult farming regions. On the other hand, some of the most prosperous agricultural regions possess most unattractive farm premises and school buildings. Many per-

sons who complain most loudly about their incomes are the last to improve their home conditions when their incomes are increased; they are more likely to purchase additional land and thereby further emphasize the barrenness of home life. Land hunger is naturally strongest in the most prosperous regions.

While it is of course necessary that the farmer receive good remuneration for his efforts, it is nevertheless true that the money consideration is frequently too exclusively emphasized in farm homes. This consideration often obscures every other interest, allowing little opportunity for the development of the intellectual, social and moral qualities. The open country abounds in men and women of the finest ideals; yet it is necessary to say that other ends in life than the making of more money and the getting of more goods are much needed in country districts; and that this, more than anything else, will correct the unsatisfying nature of rural life.

THE THIRD ANNUAL OPEN AIR CONFERENCE.

All who have been privileged to attend the Open Air Conferences at the Moody Church in previous years will be interested to know that the CALL for the Third Annual Conference has been issued. It will commence Wednesday evening, May 12, and run through Thursday and Friday, with sessions morning, afternoon and evening. R. A. Torrey, the evangelist, who was so greatly used of God in awakening Australia and Great Britain, as well as Wales, through his evangelistic meetings, will be present throughout the Conference. Arthur J. Smith, who has charge of the great Tent Campaign in New York summers, and has recently returned from a study of Open Air Work in Great Britain, will speak on tent work in great cities. Miss E. Stafford Millar, the Australian evangelist; and Melvin Trotter, the Grand Rapids Rescue Mission worker, are among the other speakers, the list of which also includes Major James H. Cole, Rev. H. H. Rottman, who has an important message on Rural Work; W. S. Jacoby, and a number of the ministers and Christian workers of Chicago, among whom will be: F. D. Burhans, J. A. Earl, C. B. Mitchell, Martin D. Hardin, C. G. Kindred, E. B. Stewart, Howard W. Pope, E. O. Sellers, E. A. Bell, G. P. Meeker, W. F. Schultz, F. J. Betts, W. R. Marshall, Harry Monroe, H. H. Van Meter, Hugh Cork, E. L. Buchanan, J. F. Atkinson and C. B. Willis.

Music will be in charge of Prof. D. B. Towner and will be, as always, an uplift. The International Sunday School Association, the Young People's Societies and the Brotherhoods and Adult Bible Class Movements will all be represented at the Conference, and their work carefully considered. Those interested in these lines of work will find many helpful hints and profitable suggestions.

The themes to be considered include Open Churches and Full Congregations during the Summer; Summer Bible Schools; Church Porch Meetings; Park and Street Meetings; Tent Meetings; Gospel Wagons; Street Music; Tract Distribution and other forms of Christian Service.

D. L. Moody used to say the best time for evangelism in our cities was the summer time, including in the remark the regular work of the churches. Let us prove the truth of his statement this year. Let us do more than we have ever done for Christ and the souls of our fellow men. A rich harvest lies before us, let us gather it.

The sessions in the Moody Church will begin on Thursday evening, May 12, at 7:45 and continue thereafter at 9:00 a. m., 2:30 and 7:45 p. m., closing on Friday evening. You cannot afford to miss these meetings.

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CHICAGO TEMPERANCE NEWS.

Grace E. Levin, Editor.
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YOUNG PEOPLE'S CHRISTIAN TEMPERANCE UNION.

Mary F. Balcomb, General Secretary.

The "Real Issue" Literature has entered the field as a permanent factor in the fight against intemperance.

This design, "The Saloon or the Boys and Girls—The Real Issue," in the form of a lithographed hanger was first published the middle of March, 1908. During the year that has followed more than 80,000 of these have been sent out to speak for our boys and girls.

The first of June the Post Card was gotten out—over 200,000 of these have gone forth for the Cause.

The first of October the large "Real Issue" poster with its companion poster, each 9½ ft. by 7 ft., first appeared, since which time about 1,000 of these have, from the bill-boards, spoken to the great outside throngs.

In December the little stamp and button were added to the list; about 25,000 of the former and 35,000 of the latter have been sent out.

Thus the Young People during the past year, have sent out on an average, almost 1,000 "Real Issue" designs a day. The number of people thus reached, who can number?

ANTI-SALOON LEAGUE NOTES.

Dr. H. C. Newton.

With the county option and blind tiger bills before the legislature our liquor friends won't have quite so much time to work for the repeal of the local option law. Your senator and representative should hear from you now.

The League warns us that a clever scheme is on foot to repeal the law requiring instruction in the public schools regarding the nature and effects of alcohol upon the human body. Representatives of the United (Whisky) Societies declare that if they can accomplish nothing else at this session of the legislature they hope to get rid of this law. They assert that the voters who ousted 1,500 of their saloons in Illinois last spring were the boys who received this scientific temperance instruction in the public schools a few years ago.

A bill to allow cities of 3,000 population or more to organize themselves into townships passed the senate before its dangerous character was discovered. Its evident purpose is to put saloons into cities which are located in dry townships. This tricky measure should not be allowed to pass the house. It is known as Senate bill No. 10. **Write your representative.**

The Anti-Saloon League has perfected plans for the beautiful Lincoln Memorial building which it will erect in one of the suburbs of Columbus, Ohio. It will be used as the National headquarters of the League, the home of its large publishing plant and the headquarters of the Lincoln Legion movement which has for its object the circulation of the temperance pledge written and signed by Mr. Lincoln.

M. M. Mangasarian, who stumped the state for the liquor interests in opposition to the Anti-Saloon League, got a serious jolt from Mr. Roosevelt when he attempted to get the strenuous one to retract some words he had written about Mr. Mangasarian's atheist friend, Tom Payne.

The liquor folks didn't succeed in repealing the county option law of Indiana, as they promised they would. Thirty-one counties are now dry under this law.

A wide-spreading, hopeful disposition is your only true umbrella in this vale of tears.—T. B. Aldrich.

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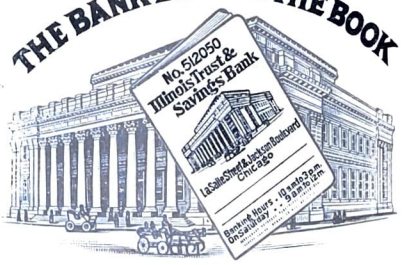
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THE CHICAGO LAW AND ORDER LEAGUE

Arthur Burrage Farwell.

The Chicago Law and Order League is an incorporated body composed of delegates from thirty-six affiliated societies and civic organizations. It has been in existence since 1904 and was incorporated April 6, 1906.

Its purpose is to aid in the enforcement of existing laws and in the preparation and passage of such new laws as conditions demand.

In the white slave cases which have resulted in bringing to public notice the traffic in girls for immoral purposes the League is giving important aid to the authorities.

It assisted in securing the passage of the State Pandering Law which was framed to deal with this class of offenders.

By its work with the Charter Convention, two years ago, this League helped to preserve to the 700,000 people living in the annexed territory their prohibition and local option districts.

It is making an expensive fight in opposition to the Sunday saloon, and though the Supreme Court has declined at this time to force the mayor to close these places, it has declared (February 19, 1909), that the law requiring saloons to close on Sunday applies and is in force in Chicago, as well as in all other parts of the state, and that the mayor is charged with the execution of the law. This is a great point gained when it is considered that the principal contention of our adversaries was that this law did not apply in Chicago.

The Law and Order League has devoted much time and money to the enforcement of the laws against the gambling evil, and was in a large degree responsible for the late shutting down of the lid on games of chance.

The display of lewd pictures and immoral shows and dances have been closely watched. Many shows have been forced to expurgate their performances, and one of the largest play houses of the city was obliged by the League, working in conjunction with the press and pulpit of the city, to withdraw a very objectionable performance.

Assistance has been rendered the state in unearthing election frauds and the strong protest made by the organization against the distribution of samples of liquor in the residence districts, had much to do with the passage of the ordinance making such distribution unlawful

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Miss E. Stratford Millar, of Australia
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Major Cole

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IS YOUR YOUNG PEOPLE'S SOCIETY A SUB-POSTAL STATION?

Just as Uncle Sam, through his Postal and Sub-Postal Station brings the sender into direct communication with the recipient, so we wish by means of your help to shake hands with our friends, the voter and his family, and chat with them from time to time on this great problem of the Saloon or the Boys and Girls.

Will not your society appoint a post-master and become the center for the distribution of temperance literature. Every month we will have on hand at Headquarters for your society a fresh supply of something bright and aggressive that will hit the saloon. It will probably be well for your society to have on hand a quantity of the "Real Issue" stamps, buttons, and post cards for sale. They can be distributed through the society, Sunday-school, at church services and socials. Each home connected in any way with the church or in the immediate neighborhood can be supplied with a hanger for the window or living room, a button for each child, every member of the society can be supplied with a sheet of the "Real Issue" stamps for his desk for correspondence and express packages.

Send some one in to Headquarters, (1104-184 La Salle street), to learn the details of the plan, or better still, arrange to have the matter presented to your Young People's Society—we will be glad to send a speaker.

THE BOSTON CAMPAIGN.

[We are permitted to clip the following from a personal letter written by Dr. Conrad, the chairman of the Joint Committee in the Boston Evangelistic Campaign.]

The Chapman-Alexander Campaign was simply marvelous; it has swept through the city like a refreshing breeze; it has poured down upon us like a spring rain, and the flowers are shooting up in every direction. God was with us from first to last, it was simply a tremendous victory for the principle of evangelism. It was also a great victory for the validity and reliability of the word of God and for the saving power of Jesus Christ. I tell you, McElveen, we must all of us keep close to the mind of the Master. God was in Christ reconciling the world to himself. Literally thousands of people have renewed their covenant and other thousands have entered for the first time into covenant with God's people. It was simply tremendous, and any city in America can do the same thing if enough men will ally themselves together and stand by to the finish. It doesn't need absolute unanimity, it only needs a working majority. I hope you will pull the same movement to Chicago, it would revolutionize the city.

Most cordially yours,

A. Z. Conrad.

—THE—

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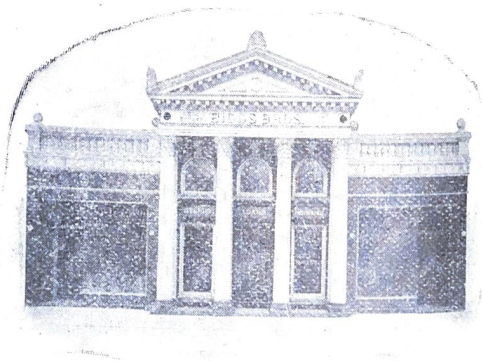

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